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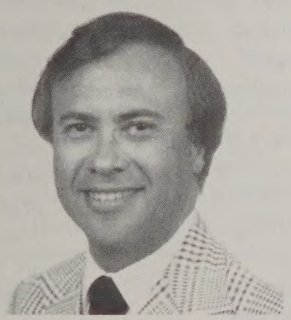
Romero Elected to UCBWM

The Rev. Dr. Daniel F. Romero, Associate Minister with the Southern California Conference UCC, was elected UCBWM General Secretary for the Mission Program Unit at the February 1987 Board of Directors meeting.

Dr. Romero will assume his new duties in July, with planning, budget development, program implementation, and evaluation responsibilities for the UCBWM's newly created Mission Program Unit. The unit draws together work formerly done separately by the Board's Mission and Service divisions and its World Issues, Hunger Action and Overseas Personnel offices.

Dr. Romero points to his experiences working with immigrants to the US; traveling to Mexico, Cuba, Honduras, El Salvador, Nicaragua, Israel and China; and attending the 1983 World Council of Churches Assembly in Vancouver as he describes in his life "a profound spiritual bonding with the global Christian community that no longer permits me to dwell in isolation ... from the rest of the world." In remarks to the Board of Directors upon his election, he went on to say, "Our simplistic and provincial world views are constantly being challenged by the articulate



and insightful understandings of the Biblical faith as expressed by our ecumenical and partner churches and the communities they serve. It is there that the dialogue on mission begins."

For Dr. Romero, immigration is a metaphor for the church's mission in the modern world: "The Biblical image of the sojourner in our midst becomes real and is unsettling because the sojourners' presence means that our community is not the same any longer. It means we must ask questions of identity: who are they and who are we in relationship to them, why have they come and what message do they bring?"

(Continued on p. 16.)

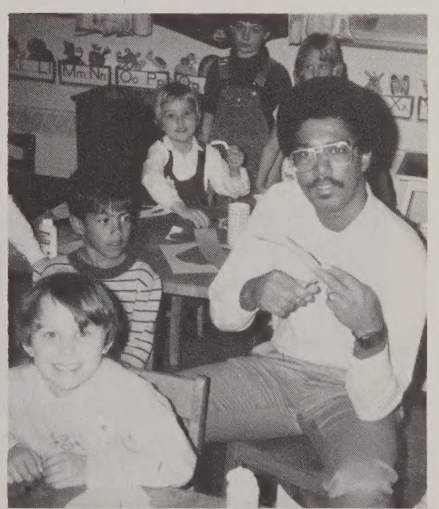
Hodgson is Missionary to Missouri

The Rev. L. Allen Hodgson has come from Managua, Nicaragua, to the Missouri Conference, for a five-month stay as missionary-in-residence.

Allen's service to the church goes back to his teens, when he did pastoral work with youth in the Moravian Church in Nicaragua. He received his education at the Biblical Institute Ebenezer in Managua where he also served as a secretary and professor. Subsequently, he was pastor of the Mount of Olives Church in Leon.

Allen has held a variety of administrative posts: Director of the Extension Program at Nicaragua's Biblical Institute on the Atlantic Coast, President of the Inter-Ecclesiastical Committee of Evangelical Pastors in Leon, and President of the Commission on Human Rights and Judicial Affairs of the Committee for Aid to Development (CEPAD). It was CEPAD that nominated Allen for his missionary-in-residence assignment.

Allen's wife, Margarita, daughter Keyla Raquel (four years) and son Kemmuel Adonia (four months) will remain in Managua during Allen's stay in St. Louis.



As missionary-in-residence, Allen Hodgson meets with children as well as adults.

"United in God's Mission" is the theme of the joint United Church Board for World Ministries-United Church Board for Homeland Ministries annual meeting, October 1-4, in Pasadena, California. A major mission event will be held Saturday, October 3, at First Congregational Church, Pasadena, and Fuller Theological Seminary.

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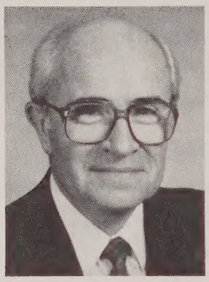
Message from the EVP



She said she was surprised to think of herself as a missionary to the United States. And yet she admitted that as she reflected on the experiences she had as she visited United Church congregations, she began to see that, in one sense, that was exactly what she was doing, "being a missionary to the United States."

A black South African woman minister, she came from our partner church, the United Congregational Church of Southern Africa. She had completed her time with us in the United States just before Easter this year.

Some impressions she shared will stay with us:

> When first told that she would be visiting a group of United Church congregations that were virtually 100 per cent white, she was very distressed for, as she put it, "Those who are black in South Africa have seldom had good experiences with white people. But I was amazed, for although they were persons with white flesh, they had black souls, and I found a genuine spirit of unity in Christ."

Dear God, we thank you for the gifts of grace which can redeem us and build bridges to help us know that we are members one of another!

> She was amazed at the expectations and preparations for Easter. "Perhaps it is because it is spring, also," she said, "but everybody seemed to be planning to have something new for Easter. Easter is, for your churches, a high moment. For most of us black African Christians Good Friday is a terribly important event. We find great support in the suffering Christ, for we know suffering and death and find hope in the truth that Christ suffers and dies with us. On Good Friday our churches will be packed. But on Easter not so many will go to church, for we have not yet all experienced resurrection."

In the United States great throngs attend services on Easter morning. On Good Friday, in the United States, far fewer share in worship. What does that say about our experience of suffering and death? The first resurrection followed suffering and death. Is resurrection known today when there is little reality experienced in suffering and death?

> "Do you know, in this land of freedom, that you are not free?" she asks. "Isn't it true, in our Christian faith, that no one in the United States or Canada or Western Europe can be fully free as long as there are some of our human family in South Africa or Central America or Asia who are not free? Our lives are connected and none can be finally and fully free until all are finally and fully free."

Amen! And amen! Dear God, you have shown us this truth in Jesus Christ.

> "I was so excited, for I was told that we were going to go to a 'progressive' dinner. I thought that word 'progressive' had to mean socially and politically 'progressive.' Of course, it did not, and I am really concerned about your society's dependence on affluence. At that 'progressive' dinner they served shrimp and lobster and talked about swimming pools. I ache for our children in South Africa who are dying from malnutrition—while you talk about swimming pools."

Dear God, forgive us! And help us to find our lives in serving you alone!

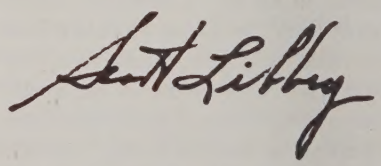
And one more image, this time on the discussions related to divestment of American financial involvements in South Africa. She said:

> "On the question of divestment, some Americans want to argue the issue, stating, 'If American economic investment is removed, many South Africans will lose their jobs and we believe that would be wrong.' When Americans want to discuss divestment with me, a South African, I have sometimes said that I think the most immoral action that one people can impose on another people is to take away their right to make decisions affecting their own lives. In South Africa the vast majority of the members of our church have voted that we believe American financial investments should be removed. Why are you discussing this as though you should have the right to make this moral decision for us? You seem to be taking away our right to make this decision for ourselves. We have made the decision and would like very much for you to honor our request."

Oh yes, dear God, let us support each other—love, honor, listen, and care for each other.

> She said she was surprised to discover that she had been a missionary to the United States.

Dear God, may we receive the gift of your grace in the persons of your church who come to share with us and to speak the truth of your cross and your love. Amen.



Lenten Witness Results in Arrest

On Wednesday, April 8, representatives of the UCC and the Christian Church (Disciples of Christ) led 500 persons in worship on the steps of the US Capitol in Washington as part of the Lenten Witness to protest US-backed injustices in Central America. Such services were held each week during Lent, organized and led by different church bodies.

"Most of us have never knowingly violated the law."

Following the public worship, Patricia Rumer, UCBWM regional secretary for Latin America/Caribbean, and Marie Rietmann, intern in the Latin America office, were among 32 church leaders from as far away as Arizona, California, Oregon, Maine, and Georgia, who read a joint statement in the Capitol Rotunda, for which they were arrested and held in jail for more than 24 hours. They appeared in Superior Court Thursday, April 9, and were released on their own recognizance until April 30, when sentencing took place. Both received twenty days suspended jail sentence and six months unsupervised probation.

The statement began:

> We come here today because we feel called to stand publicly and speak out against what this country we love is doing to people in Central America. We do not take such a step lightly. Most of us have never knowingly violated a law. We come here and speak out knowing we will receive a criminal conviction for this action. We come because we are followers of Jesus who broke the law of his land for a higher law—in response to a human cry.

The statement called attention to the US's violation of international law in its actions against Nicaragua, and the smuggling of cocaine into the US with Executive Branch sanction to buy weapons for the contras (reported April 6 by CBS's "West 57th Street" news show and documented by the Christic Institute). The statement also reported that 50,000 US troops were to be sent to Honduras in May, three times the number that were in Vietnam in 1964 when US involvement in that war suddenly jumped from advising to fighting what became the longest war in US history.

The statement included this rationale for the group's actions:

> We speak out in *this* way because we have spoken out in virtually every other way we can think of:
>
> We have written to and met with Representatives and Senators;
>
> Some among us have traveled to Central America to learn firsthand about the people there and assess whether what President Reagan tells us about Nicaragua is true;
>
> We have read about Central America and talked with people from the region;
>
> We have discussed Central America in our churches and passed resolutions urging our government to support actively the Contadora peace negotiations which Latin American governments have been working at for the past four years;
>
> And still the President and the US Senate continue to fund the contra guerillas with $40 million in heavy mortars and CIA direction despite the opposition to that policy of a considerable majority of our population.

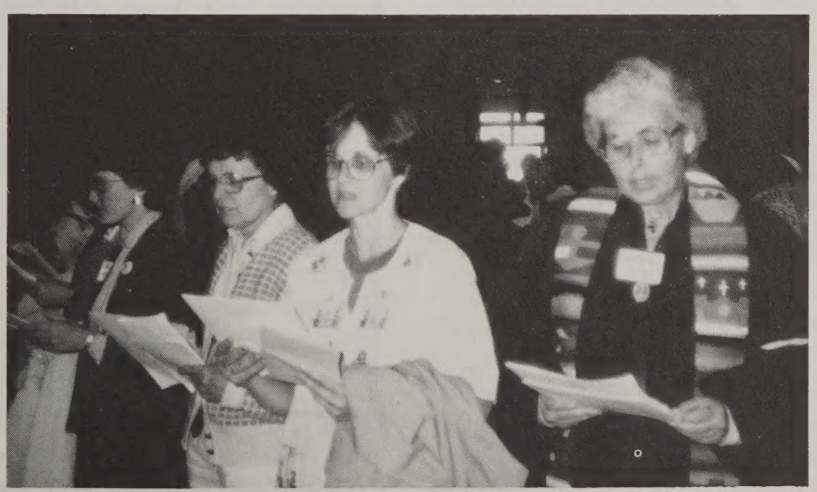
The week following their arrest, Pat Rumer wrote this about the experience:

". . . I decided to accept responsibility for my complicity in this tragedy . . ."

"The turning point in my personal decision to do civil disobedience occured during my recent trip to Central America. I was in Nicaragua when the US Senate voted to fund the remaining $40 million in 'contra' aid. After four months of Iran-Contra-gate on the nightly news, only one US Senator changed his vote from a year ago! Some US Senators claimed this was the last time they would vote for contra aid, but they still voted for it! I have written letters, talked with Congress members and legislative aides; organized study trips to the region; read widely on the issues; spoken at various forums, and sponsored Central Americans as speakers in the United States. As I saw the impact of the devastation of the war and US economic blockade on Nicaraguan lives, I decided to accept responsibility for my complicity in this tragedy by joining the Lenten Witness in an act of civil disobedience.

"Seventeen women and fifteen men were arrested after reading a statement on our government's responsibility for promoting death, not life, in Central America. It was a moving spiritual experience. At the moment of arrest, we were reading the names of Nicaraguans killed in 1986. The statement was both a prayer of confession and a litany of remembrance of the dead.

(Continued on p. 11.)



Participating in civil disobedience during the April 8 Lenten Witness were (r. to l.) Joyce Myers, Pat Rumer, Ginger King, and Marie Rietmann.

She Changed Lives

Phase Two of the Family Thank Offering project, "Working with World Partners for Justice, Human Rights and Peace," has brought fourteen Christian leaders from Nicaragua, Chile, South Africa, the Philippines, and Korea to the US to present to UCC people in 23 conferences their perceptions of the justice and human rights efforts in their countries.

"She was able . . . to make them feel uncomfortable in a spirit of love."

These visitors began arriving in February. They are providing a very significant ministry among our people, if we can judge from the evaluation of one of the first visitors, Roxanne Jordaan, a young black South African minister of the United Congregational Church of Southern Africa, who visited churches in New Hampshire. Her evaluation reads in part:

> The church in South Africa could not have sent a better person to serve as a missionary in our midst. Roxanne Jordaan is a person who conveys personal warmth combined with such deep faith that her impact on people is amazing. She was able to relax in difficult situations, made friends easily, and was extremely flexible in the midst of a terribly demanding schedule. She was articulate about her faith and about the suffering of her people. She was able to be firm and clear, to challenge people, and to make them feel uncomfortable in a spirit of love. I have spoken to scores of individuals who have said, "Listening to Roxanne has changed my life."

One pastor's words convey the impact of her presence:

> "At the conclusion of Roxanne's sermon, there was a period of one or two minutes of absolute silence. Then the people stood and applauded spontaneously for about two minutes. I felt a surge of power from the Holy Spirit. It was so real it was palpable. Without a doubt, it was the peak worship experience in my ten years in that church."

Missionaries Bring Many Skills to Their Work

Missionaries bring their whole selves to missionary work, not only theological knowledge, action for justice, or compassion for the disadvantaged, but also creative talents, cultural interests, and skills in many art forms. Their use of these talents and skills in their ministries contributes to a holistic and integrated approach to mission. The UCBWM is fortunate in having several creative and performing artists among its overseas missionaries.

Eleanor Hire teaches piano and musical theory at Kwassui Gakuin, a junior college for women in Nagasaki, Japan. She also studies composition, and recently turned her attention from 16th-century counterpoint to free fugue. Eleanor wrote two fugues for a post-master's composition course. One is a twelve-tone piece for three woodwind instruments, clarinet, oboe, and bassoon. The second was originally intended to be a piece for brass ensemble, but instead evolved into a four-part choral piece. The Latin vowel sounds in the text, which is "Hosanna in excelsis," are instrumental in conveying the musical tones.

Gary S. Hoff uses his gifts in the field of visual art to benefit the church in Tainan, Taiwan. Gary works part time for *Church News,* contributing articles, editorial and design assistance, illustrations and editorial cartoons. He has designed a bookcover for a collection of mountain tribal hymns and a Christmas card series for Church Press.

The Rev. William L. Graffam used his talent for theatre art to revitalize his congregation. Bill is pastor of two small churches in the rural towns of Bortfeld and Wedtlenstedt, in the Federal Republic of Germany. He and his wife Susanne have written a musical, *Bortfeld! or, in Love with a Village,* on the problems facing rural people in modern Germany. So far, performances have raised $50,000 for community charity, plus earned the parish a broadcast on a national radio program.

Theatre composition also brings out the talents of Peggy Ann Jenks, who teaches music at Kodaikanal International School near Madras, South India. Peggy wrote scores for two musicals written and produced at Kodai: *Thomas the Twin,* and *Naomi and Ruth.* Because of its suitability for use by local US churches, Peggy's work was featured in the winter 1987 *Whole Earth Newsletter.*

Other missionaries assist their parishioners and students develop their own dramatic, musical, or artistic gifts. William S. Cundiff, for example, is an accompanist and performer who has given concerts in his native Ohio and his mission home of Sendai, Japan. He helps younger musicians improve and use their talents through his work teaching piano and organ at Miyagi College for Women in Sendai.

Robert Porter teaches English literature, French, and German at Jaffna College in Sri Lanka. He also directs the school choir and school musicals. Recently he directed a performance of *Rumpelstilt-skin* in honor of Wilhelm Grimm's 200th anniversary. His students have learned to cheer on their sports teams with an energetic version of *We Are the World.*

Joyce G. Riesz is handcraft advisor at the Lucy Perry Noble Institute in Rachanyapuram, near Madurai, India. The Institute provides poor girls with an opportunity for elementary education. The emphasis on crafts, especially weaving,

(Continued on p. 7.)

Missionaries' Notebook

BRAZIL

Barbara de Souza *is an Associate serving as a health worker with the American Friends Service Committee in Sao Paulo, Brazil. She and her husband Agostinho live in a small cement-block hut in a* favela, *a shanty slum. Barbara writes:*

Our work continues to have its joys accompanied by its many frustrations. The work of empowering, of liberating peoples, requires organizational structure, and that is the hardest thing to do among the oppressed. My work with women's health in the organizational and empowering process is very challenging and so rewarding, though it too has its frustrations. Let me tell you just one example:

Dona Julieta is shorter and about 15 lbs. heavier than I. . . . She is in her early 40s, has three teen-age children and one six-year-old (four children died). She decided to take these health classes because it would get her out of the house a little (though she has to take her youngest) and because the classes were in the church so her husband would allow her to come (though if he had known what they were all about in the beginning, he never would have let her come). In an area where there is one public health clinic for a population of over 80,000 (average of 12-16 doctors working), she was convinced that she needed to learn something about the human body. (This she gave as her reason for taking the course the first day.)

. . . after four months of three hour per week classes, I felt that the group needed some self esteem and the communities of which they were a part needed to be aware of all they were learning and thus raise the women's value. They had enough practice in making posters and in role playing, thus had lost some of their inhibitions, but needed something more. We decided to have a "Blood Pressure Awareness Sunday" in their communities. They would stand up in church and show posters and talk about high blood pressure and other circulatory problems (which affect probably more than half the Brasilian population), how to watch for this and preventive measures, including diet and exercise. They would then, after the church service, take the blood pressures of anyone there who wished, with their newly acquired blood pressure kits,

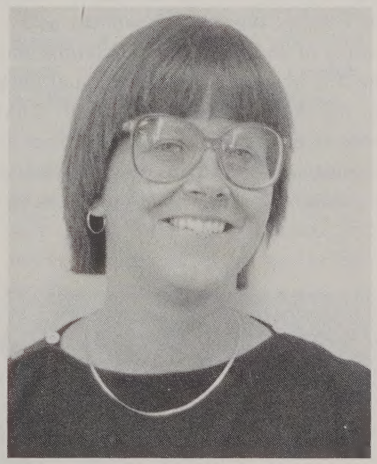
". . . we prayed together for the strength to continue the path towards liberation, empowerment and self value. . . ."

. . . about a month before the scheduled date [Dona Julieta's] husband discovered what she was doing on her "day off," because her little girl told him. We then learned that he beat her and threatened her with more if she continued to come to class. But she's had a taste of "knowledge" and the power it gives, so she continued to come. One day, she arrived bruised and in tears, but the seeds of liberation and self esteem were stronger than the pain and humiliation she felt, so she had snuck out of the house after a beating. When she walked in crying, all the other women rushed to her side to comfort her and hear her story. This class was a most moving experience for all of us. As she told her story, the other women began to open up and confess their long years of oppression, of teen-age marriages arranged for them, of fear, of sexual ignorance, sexual abuse, lack of self esteem and emotional dependence, i.e., of female oppression in a very macho society. After all the stories . . . mostly told with tears, we prayed together for the strength to continue the path towards liberation, empowerment and self value—to love ourselves as creatures of God and sisters to one another!

But back to Dona Julieta. She continued to come to classes; often late and teary eyed, but she never missed. The day in late November arrived, the "Blood Pressure Awareness Day" (several times postponed). What happened that day in Dona Julieta's community was a surprise to all of us; we could hardly believe what we were seeing! This tiny, plump, inhibited woman stood up with her partner (shaking, she said later) with apparent calm, and gave a class session on arterial blood pressure with posters etc., later taking more than 100 blood pressures! Dona Julieta, Dona Julieta, God bless you in your struggle for liberation, self realization. You will never be the same. . . .

And there is a P.S. to this story. Someone in the congregation told her husband but in such a way that he asked her to read his blood pressure, his mother's and two friends'! Dona Julieta had won her victory, at least in part!

TURKEY



Alison Stendahl, *a teacher of computer programming and math at the Uskudar American Kiz Lisesi in Istanbul, Turkey, gives us in a recent letter an update on her work.*

. . . My energies of the last year have been in adapting to a new school, as well as trying to find the time to pursue some other interests. I have been trying to develop a computer lab at Uskudar and have

seen the realization of those efforts this past fall. Turkey is developing so quickly, technologically, it leaves me utterly overwhelmed at times. One of the problems Turkey faces with the rapid introduction of technology is training people to deal with it.

. . . This past year I have been privileged to be the Istanbul Mission Center representative to the Development Foundation of Turkey . . . I made two trips to various projects of the Development Foundation in the Ankara area and in the Van/ Diyarbakir areas of eastern Turkey. The United Church Board for World Ministries donates some money and in the past has donated some personnel to the DFT. The DFT was incorporated in 1969 in Turkey as a private, non-profit developmental organization. Its activities are aimed at the small farmer and the rural poor of Turkey. (The founder of the DFT is a graduate of the Board School in Tarsus.) To quote a DFT spokesperson: "The DFT's activities derive from local initiative and participation, assist the poor in the community, involve a broad segment of the rural society, improve the status of women, lead to the establishment of local organizations and have the potential for being self-sustaining." The villages are involved throughout the whole project and are expected to eventually take over their projects . . . Women have been listed as a target group for development, because DPT views the Turkish woman as a real source of underdeveloped potential and as the true key to the development of Turkey in the rural areas. The rural Turkish woman is often illiterate, has had little training in home management skills, and is usually the one who is out in the fields working. Many are from a nomadic background and have recently settled down. Several of their traditional skills, such as the weaving of rugs and flatweaves, embroidery, and other sewing skills had almost become lost. The economic conditions of rural families necessitate finding other means of income. With some training and encouragement, Turkish women are finding a way of adding to the quality of life for themselves and their families.

. . . Turkey has a variety of developmental needs. On the one hand I am teaching computer programming and mathematics to those who will go on to universities, hopefully using their skills to plow their invested time and energy back into the ground for future growth and expansion. On the other hand, I see the need to advocate another level of development for the rural poor (not to insinuate that poverty does not exist within the cities and towns). One type of development would not be exclusive of the other. Development is taking the person from where they are and encouraging them to grow and change. Jesus wanted us to love one another and to help one another in the best ways we can. . . .

Craft training is an important part of the program of the Development Foundation of Turkey.

CHINA

Vicki Engelman, *teaches English at Yangzhou Teachers College in China as part of the Amity Teachers project. She writes of her experiences there.*

. . . I am in China as an English teacher in conjunction with the Amity Foundation. Amity was created on the initiative of Chinese Christians to promote health, education, and social service projects in the People's Republic of China. The UCBWM is one of the many supporters of this effort. The Amity Teachers project involves 55 teachers from 9 countries teaching English, German, and Japanese at colleges and universities in China. Amity's other projects have contributed to handicapped and children's welfare, medical research and purchasing a new printing press to be used in printing religious books.

. . . I teach 12 hours a week (6 classes). Four classes are conversation (oral skills), and I also teach two reading classes. Two of my reading classes are made up of professionals (teachers, doctors, engineers) who wish to study overseas if the opportunity arises. Their place of employment has released them from work for a year to study English fulltime. These are the most fun to teach as they are more motivated students. They are more curious about life in the United States than students in other classes. . . .

*Sisters of Negros**

by Amy Marie Carter

My Sister,
Came from the far province
to the large, bustling city
carrying her sick baby in her arms.
She came, hoping to find
a cure.
She came carrying
a sack of bones—
her babe, so sick, so thin, so small.
In the hospital
her baby shares a bed with two other
children.
All so malnutritioned, mistreated,
malnourished.
All cry from this disease
called hunger,
poverty.
The doctor looks at her baby.
Writes empty medical words on a pad of
paper,
for medicine, she cannot
afford.

Negros, your sugar is bitter.
Bitter from the hands of oppression.
Bitter from the hands of hunger,
the pains of poverty.
Negros, your sugar is bitter.

My Sister,
She works on the sugar field.
Planting, weeding, cultivating the crop.
She toils under the rays of the sun.
And yet she goes hungry.
The planter likes to hire women.
She says—
he doesn't have to pay them as much
as the men.
He can afford his big house and
three cars.

Negros, your sugar is bittersweet.
Bitter to my sister who is
exploited.
Sweet to the planter who
exploits.
Negros, your sugar is bittersweet.

My Sister,
She migrated with her family
from the neighboring island.
My sister lives in the quarters
for the transient workers.
She sleeps with her husband and
five children on a small
four by four mat.
She uses rice sacks to create
walls of privacy in the quarters
she must share
with one hundred and twenty other
families.
She watches her husband
break his back
harvesting the sugar cane
He works so hard,
yet her children grow thinner.

Negros, your sugar is thin,
thin as the bodies of the cildren.
Skin clinging to bone.
Thin from the selfishness bound within
your system.
Negros, your sugar is thin.

My Sister,
Came to Bacolod
looking for work.
She left the hacienda.
The landlord said something
about sugar prices, exports and world
markets.
To her it meant, no food.
Now, my sister lives in a
squatter area
Well hidden by the beautiful walls,
grandiose buildings of the Inchik**
community.
Every day she washes tablecloths
for the Inchik restaurant.
One tablecloth equals one Peso.
Her roof in her shanty leaks.
When it rains hard, there are floods.
When there are floods the water seeps
through the floor.
No drainage systems.
No sanitation.
The stench, the conditions cause
disease among her people.
The government!
They put a water pump in the community.
The water causes sickness.
They cannot drink it or bathe with it.
Upset stomachs, diarrhea,
scabies, and skin disease.

Negros, the mills of sugar are grinding.
Grinding away at disease.
Grinding away from oppression.
Negros, the mills of sugar are grinding
away

My Sister,
She organizes, mobilizes, educates the
workers.
She teaches them about
rights, their rights as human beings,
and their rights as women.
The planter bribed her with money.
Take sixty thousand pesos, he said.
Take this house, this land,
Only stop your organizing.
But, my sister cannot be bought.
Her struggle is the struggle of her people.
The goons have come to
threaten her life.
To put an end to this organizing.
But she goes on with her
struggle.
The struggle is for freedom.
Justice, food, and health,
for life and human
dignity.

Negros, this is your hope.
The hope of sustaining
your people.
The struggle of your people.
Negros, this is your hope,
your strength.

*Negros: Island in the mid-western part of the Philippines
**Inchik: Tagalog word meaning Chinese

(Amy Marie Carter is Peace and Justice Intern in the Philippines. This poem previously appeared in *In God's Image,* a journal published in Singapore.)

Missionaries

(Continued from page 4.)

provides the students with skills, and with a way to link their traditional culture with modern life.

There are other ways that missionaries use the arts in their efforts to reach and teach the people where they are stationed. The *Calendar of Prayer* notes many missionary church organists and choir directors. One unique form of communication is that of puppeteer Janell Landis. Janell creates puppets, writes scripts, and performs puppet shows as part of her work with the churches in and around Sendai, Japan. She has even appeared with her puppets on a popular English-language teaching television program.

The creative and performing arts are also important for individual missionaries' personal development and relaxation. Audrey Gilg, who teaches English conversation and American literature at Baika Women's College in Osaka, Japan, counts among her many activities membership in the Kobe YMCA handbell choir.

Through their creative talents and their appreciation of the visual and performing arts, these and other missionaries are developing their own God-given talents. They also empower others to discover and develop their own unique forms of creative expression.

How Does an Egyptian Walk?

Linda J. Robertson teaches English at Ramses College for Girls in Cairo, Egypt. When her students heard the American pop song, "Walk Like an Egyptian," they liked the music, but were puzzled by the lyrics. Did Americans really think Egyptians walked differently from other people?

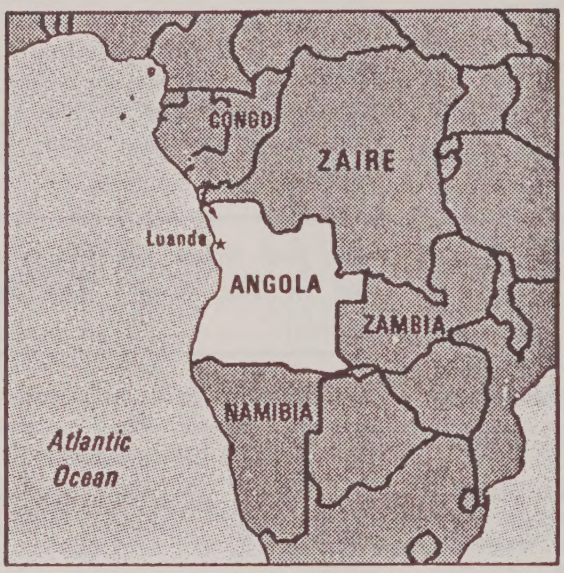
"Do you think all Egyptians live in the desert and ride camels?"

The students composed a letter to American teenagers, which Linda sent to some US schools. It reads in part:

> The ancient heiroglyphics showing people with outstretched hands offering gifts to the gods and kings, the dances and ceremonies, show a part of the past. Is it because of these heiroglyphics that you think we walk in a strange way? We think we walk like people everywhere, and we dress just like kids in America.
>
> Do you think all Egyptians live in the desert and ride camels? Most of us live in large apartment buildings that have modern furnishings. Busses take us to school where we study science, math, English, Arabic, social studies, and religion.
>
> Do you think all Egyptians are terrorists? Egypt is filled with people who want to help make a peaceful, safe world. We are saddened by wars and problems in our area of the world.

Linda has invited correspondence between her students and American students to whom the letter went. This will allow her students to practice their English and give both groups an opportunity to explore a different culture.

Issue Perspective



BASIC INFORMATION

Population:	8 million (1984 est.)
Area:	481,351 square miles, about twice the size of Texas
Ethnic Groups:	Ovimbundu 37%, Kimbundu 25%, Bakongo 13%, smaller groups, 25%
Economy:	42% agriculture, 28% industry, 30% other, negative annual growth rate
Exports:	petroleum, coffee, diamonds
Literacy:	30% (10% at time of independence)

The history of Angola throughout its eleven years as an independent nation has been a tragic story of constant civil war, fueled by heavy foreign military assistance to its warring factions. Political instability has meant that Angola, potentially one of the richest countries in sub-Saharan Africa, has never been able to develop its economy—in fact, its economic situation has deteriorated.

The tragedies of this period have been of special concern to the UCC, which has had a long historic involvement in the life of Angola's people. The American Board of Commissioners for Foreign Missions began mission work in Angola and helped to establish the Council of Evangelical Churches in 1880. By 1975 the church in Angola had hundreds of congregations and 100,000 communicant members. The church administered rural clinics, schools, three Bible schools, and participated in the Emmanuel United Seminary.

POLITICAL HISTORY

In Angola opposition to Portuguese colonial rule began in 1961. Three major nationalist parties emerged, the Popular Movement for the Liberation of Angola (MPLA), the National Front for the Liberation of Angola (FNLA), and the National Union for the Total Independence of Angola (UNITA). The MPLA received support first from Cuba, then from the Soviet Union. The US supported first FNLA and later UNITA.

The Portuguese opposed the struggle for independence with repressive measures and military force. In the 1960s the NATO alliance, including the US, aided the Portuguese in their war to retain control of Angola. In 1974 a coup in Portugal abruptly ended Portuguese colonial rule in Africa.

Attempting to establish order in Angola, the Organization of African Unity convened a meeting of the three liberation groups in Angola. The resulting Alvor Accord called for a cease-fire and Portuguese-supervised elections. An uneasy truce went into effect on January 15, 1975.

The CIA Angola task force upset the apple cart. FNLA was given funds and encouraged to attack MPLA in order to establish control over the capital, Luanda. In response, the USSR and Cuba came to the aid of MPLA. With the encouragement of the US, South Africa invaded Angola from the south. In response to the South African invasion, Cuban troops were airlifted to Angola.

MPLA gained control of the capital and proclaimed the People's Republic of Angola on November 11, 1975. Today, only the US and South Africa refuse to recognize the government of Angola.

THE CHURCH

The Council of Evangelical Churches suffered under the Portuguese. In the 1960s pastors were arrested and the church was harassed by authorities. The church was established among the Ovimbundu people of central Angola. Jonas Savimbi, the founder of UNITA, is Ovimbundu and was educated in the mission schools.

Angola

In 1977 many pastors and members of the Council of Evangelical Churches joined Savimbi in his fight against the MPLA government. They established what is known as the "Church in the Bush." Those church leaders who remained in government-controlled Angola took the name "Evangelical Congregational Church."

Today the church continues to be divided. The civil war in Angola has continued for over a decade. Both churches spend their meager personal, material, and spiritual resources on the struggle for survival. Each must minister to the growing numbers of displaced persons created by the conflict.

The war affects so much of the countryside that peasants cannot farm the once productive land. Angola remains on the United Nations list of nations threatened with famine.

Angola is in a stalemate. UNITA cannot win a military victory, by its own admission. The MPLA government can retain control, but it cannot put this potentially wealthy nation on the path of development. The people are weary of suffering. There are over half a million internal refugees. UNITA land mines have produced over 20,000 amputees. Both MPLA and UNITA are investing the strong young men of Angola in the war, which has no end in sight.

US POLICY

In 1986 the Reagan Administration resumed covert aid to UNITA, giving up to $15 million in military aid and providing sophisticated anti-aircraft Stinger missiles to Savimbi's forces. South Africa continues to give full backing to UNITA. South African commandos conduct raids on ports and oil refineries, then attribute the attacks to UNITA. The South African air force provides air cover for UNITA attacks. The South African Defense Force occupies a strip in southern Angola in order to protect UNITA's military base at Jamba.

The US is an ally of South Africa in the destabilization of Angola. If South Africa and UNITA were to gain control of Angola, the apartheid regime would have the one essential mineral resource it lacks—oil.

Ironically, American military policy is in conflict with US economic interest. The US is Angola's number one trading partner. South African commandos have attacked Chevron oil installations. Cuban soldiers are defending American civilians working in the oil industry.

CHURCH POLICY

The UCC General Synod 13 in 1981 adopted a Resolution on Peace and Reconciliation in Angola, recognizing that the UCC "is in a unique position to be a reconciling force in Angola because of its continuing relationship with church groups aligned on either side of the conflict." In support of its aim to work for reconciliation among all the parties, the resolution calls for US policy to "be conducive to a peaceful resolution of the civil conflict in Angola that will respect the interests of all the Angolan people." Specifically, the resolution "urges US government recognition of the MPLA government in Angola as the de facto government and a full negotiating partner in the quest for peace and reconciliation in southern Africa," and it "opposes efforts by the US government to provide covert or open assistance to any factions in the Angolan conflict." At the same time, the resolution points out that recognition of the MPLA government does not necessarily imply approval.

The UCC continues to oppose military aid to Angola and has called on the US Administration to recognize the government in Angola and to work for reconciliation. There is no military solution to the Angolan stalemate. Only diplomatic means will achieve peace for the millions of war-weary Angolans.

FURTHER STEPS

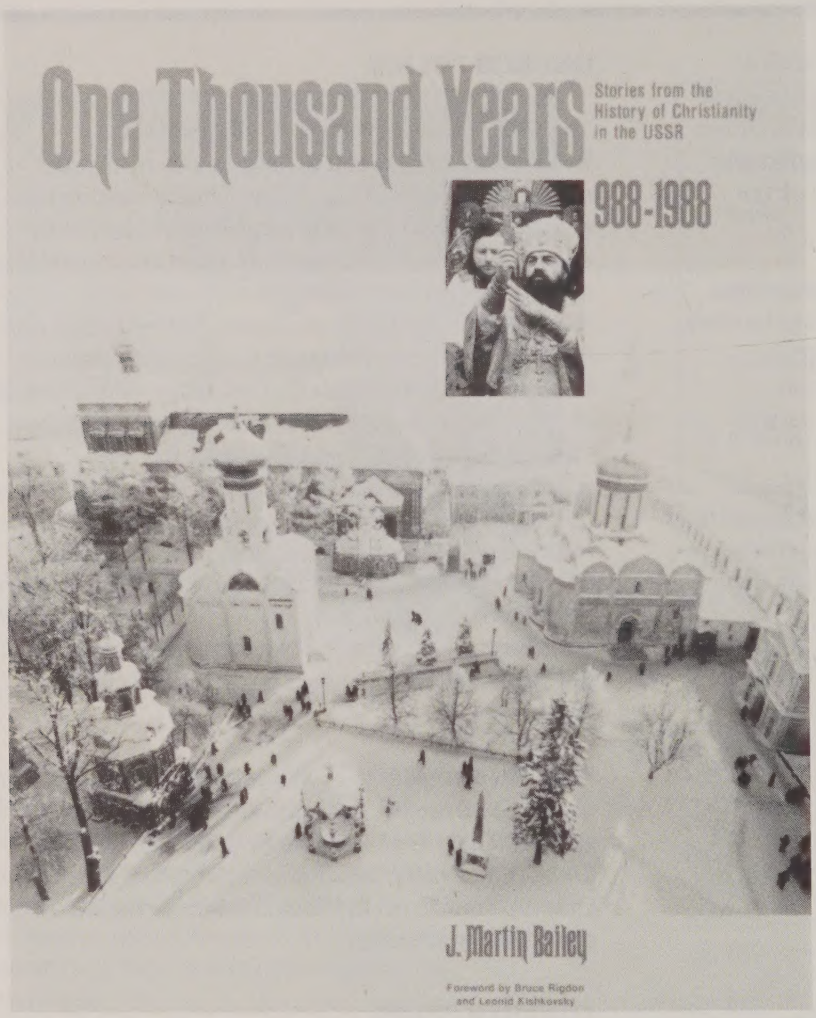
This Issue Perspective is designed as a concise key to the understanding of a critical issue. If you have a particular interest in this subject and would like to receive more detailed information, you may obtain additional materials by writing to:

Africa Office, UCBWM
475 Riverside Drive, 16th Floor
New York, NY 10115

If you would like to maintain a continuing interest in Africa issues and are willing to undertake an advocacy role on these issues when needed, you may participate in the Africa network of UCBWM's Global Advocates Ministry, which will provide resource materials and briefings on a regular basis, as well as special alerts about critical issues requiring action. Membership forms for the Global Advocates Ministry are available from:

World Issues Office, UCBWM
475 Riverside Drive, 16th Floor
New York, NY 10115

Mission Study Theme Focuses on USSR


One Thousand Years
Stories from the History of Christianity in the USSR
988-1988
J. Martin Bailey
Foreword by Bruce Rigdon and Leonid Kishkovsky

Resource materials are now available for the 1987-1988 interdenominational mission study theme, "Peoples and Churches of the USSR," from Friendship Press, the ecumenical mission publishing agency of the National Council of Churches. The theme was selected in consideration of the celebration in 1988 of the 1000th anniversary of Christianity in Russia. It also represents another important step in the long-term ecumenical commitment to better understanding of and closer cooperation between the churches of the US, through the National Council of Churches, and the churches of the Soviet Union.

The basic study book on the theme, "One Thousand Years: Stories from the History of Christianity in the USSR, 988-1988," was written by UCC minister and NCC executive Dr. J. Martin Bailey. The history is told through the unusual device of six biographical accounts, rather than a comprehensive narrative of the events of 1,000 years. These six "stories of faith" reflect accounts of outstanding personalities who shaped Russia's church history at critical points. In addition, an introduction provides factual background on the churches in the USSR today. Marginal notes and definitions throughout the book add a large amount of information to acquaint readers with the total life of the Russian Orthodox Church.

The companion study guide, entitled "Eyes to See, Ears to Hear," was written jointly by Betty Jane Bailey—also a UCC minister—and Constance J. Tarasar—a seminary lecturer of the Orthodox Church in America. Designed for use by leaders of small study groups, the guide gives a more complete context to the study of "One Thousand Years," providing suggestions for drawing on the specifics of the six stories of faith to construct a six-session study course covering the entire scope of the life of the church in the Soviet Union. These suggestions will enable leaders to raise for discussion key issues and questions to stimulate a deeper understanding of the Russian churches' development and situation. The extensive supplementary resource material in the study guide—including worship materials, a historical survey, and craft and recipe ideas—assure enough content to develop a course of many more than six sessions if time permits. The same booklet includes class outlines for a six-session study course for youth, focused in particular on the concerns and interests of church youth in relation to the Soviet Union.

"Courage for a Cross," the children's book among the theme resources, tells a gripping story of a Moscow boy as he is confronted by the all too real and threatening challenges which are inherent in being a Christian in Soviet society today. The accompanying teacher's guide provides supplementary material and suggestions for using this story as the center of a six-session learning experience for children about the church in the USSR. Both the book and the teacher's guide are written by Leslie Merlin.

A regular valuable feature of Friendship Press study theme resources is the "Map 'n' Facts," which this year provides on one side a large map of the USSR with important religious sites located and described and on the reverse side an extremely useful time line, showing principal events in the history of Russia and related Slavic areas from 800 to the present, side by side with listings of historical events happening at the same time in the West and in East Asia. The "Map 'n' Facts" can serve well as a permanent resource for reference and study.

A special supplementary resource for this year's theme is a packet of postcard-size prints of icons, the traditional portrayals of saints and of key events in Biblical history—which Orthodox sometimes refer to as "windows to the Kingdom." Each of the 18 prints in this collection carries a short interpretation of the important features of the particular icon.

All these publications on "Peoples and Churches of the USSR" can be ordered from:

Friendship Press Distribution Office
P. O. Box 37844
Cincinnati, OH 45222-0844.

Lenten Witness

(Continued from page 3.)

"As we processed from the Capitol Hill United Methodist Church to the Capitol steps, I though how glad I was to be part of the church. We were 500 strong in worship—singing, reading and listening to the Word. We were the church being the church. Later, in the Rotunda, each of us awaiting arrest was supported by hugs, handshakes and song from worship participants. I realized how important it was for me to take this step as part of the community of faith—their support made my action possible.

"The group had agreed to refuse bail and to spend the night in jail, as a sign of our solidarity with political prisoners around the world and to strengthen this act of Lenten Witness.

"Jail is not a great place so the decision to stay was an act of faith, because prisoners whether they are demonstrators or regular offenders have no rights and no control over their lives. After our 'booking' and fingerprinting by the Capitol Hill police, we were handcuffed and transported to the Central Cellblock beneath the D.C. Court building.

"Certainly 24 hours in jail is not equal to the suffering of thousands of families in Central America."

"It was a long night. The women and men were separated. We sang and talked and finally slept on the cold floor. The next day seemed interminable as we awaited our release. It did not come quickly, as the group had to decide whether to plead guilty or not guilty. Our judge had a previous history of sentencing demonstrators to time in jail. Most of us were not ready to serve additional time then, so we pled 'not guilty.'

"I am still reflecting on this experience, but wish to share a few observations. I rejoice that I shared this experience with other sisters and brothers in the faith—I was not alone. I was sustained by our prayer life—we prayed a lot for each other, our country and the people of Central America. We were comforted by the other women in jail who saw our fears at one moment and reassured us that we would be freed. These same women cheered us as we were released, while they remained behind.

"Certainly, 24 hours in jail is not equal to the suffering of thousands of families in Central America. For a First World Christian, however, it is one way to confront the 'principalities and powers' and to experience the solidarity of a community of faith. Jesus, by being faithful to God's will, became powerless in the world. I cannot say that my arrest will affect the power of the US Congress nor do I believe civil disobedience to be politically effective. What civil disobendience can do is to say 'Yes' to the God of life and 'No' to the god of death."

BWM Brings Global Perspective to GS XVI

The United Church of Christ in the United States understands itself to be called to serve the whole world. In this spirit, the UCBWM is sponsoring two events at General Synod 16 to give participants opportunities to renew and expand their commitment to global ministry.

The UCBWM's Africa Office is hosting a Teach-In on Southern Africa on Thursday, June 25 (registration day), from 10:00 a.m. to 2:00 p.m., in the Bond Court Hotel. The teach-in offers sessions on three key topics in the South Africa crisis. Dr. Cherri Waters will discuss the frontline states; Dr. Waters is an assistant professor of political science at Howard University, and recently travelled through Angola on a fact-finding tour sponsored by the Africa Office of the National Council of Churches. The Rev. Colin Jooste, a pastor with our partner church, the United Congregational Church of South Africa, who is currently in exile from his homeland, will discuss the situation in South Africa itself. Dr. Bonganjalo Goba, UCCSA theologian, now at Chicago Theological Seminary, will make a presentation on the Kairos Document, which he helped to draft. Among the panelists are the Revs. Tod and Ana Gobledale, missionaries in South Africa; the Rev. Larry and Carol Gilley, former missionaries in Swaziland; the Rev. Ruth Minter, former missionary in Mozambique; and the Rev. Chamwaita J. Sithole, missionary-in-residence from Zimbabwe; and Carroll Kann, Connecticut Conference Minister.

The UCBWM is sponsoring an international dinner Monday, June 29, at which Bishop Erme Camba, General Secretary of the United Church of Christ in the Philippines, will speak, sharing current perspectives on the situation in the Philippines and the church's ministry there.

Two other events will add a global dimension to General Synod. Dr. Pauline King will be among the laywomen honored at the Coordinating Center for Women's dinner Friday, June 29. Pauline has been a missionary in India since 1954; although officially retired, she continues to teach nursing at Christian Medical College Hospital in Vellore, India.

The Committee of Mothers and Relatives of Political Prisoners, Disappeared and Assassinated in El Salvador will make a presentation during the plenary session Monday afternoon, June 29. "Co-Madres" was formed in December, 1977, and now has over 500 members. It seeks to discover the whereabouts of the disappeared, obtain freedom for political prisoners, end extraction of confessions under torture, and bring to justice those responsible for political abduction and assassination in El Salvador.

Philippines Study Tour Planned

The Church Coalition for Human Rights in the Philippines is sponsoring a tour to that country October 11-25, 1987. The tour's theme is "Renewal of US-Philippine Relations: The Role of the Church." Participants will go in small groups to visit the urban and rural poor, and to meet church leaders working for social change. Estimated cost is $1,750, not including transportation to the departure point in San Francisco. For further information, contact Philippine Learning Tour, Box 70, 110 Maryland Ave., NE, Washington, DC, 20002, (202) 543-1094.

Have You Considered Overseas Service?

The UCBWM is eager to appoint committed Christians and active church members to serve in the following cross-cultural settings in partnership with local overseas colleagues. We seek persons regardless of race or sex.

UCBWM-FUNDED POSITIONS

(Salary, housing, travel, medical, pension, Social Security)

Social Outreach Worker • El Salvador
Mature Christian with skill/experience: education, medicine, music, home economics, psychology, sociology, Christian Education, Bible, or theology. Spanish language, political sophistication essential. 3-year term.

Consultant in Christian Education • Jamaica
Leadership development in churches. M.A. required. 3-year term.

Urban Church Worker • Korea
Ordination and urban church/urban industrial mission experience needed. 2-year language study provided. 5-year term.

Consultant in Muslim/Christian Relations • Philippines
Islamics specialist. To work with Christian-Muslim research and education institute. Ph.D. required. 3-year term.

Accountant/Treasurer • Taiwan
Accounting, business and administrative experience. 5-year term.

Physician/Surgeon • Tainan, Taiwan
Internist, surgeon, or medical specialist. Commitment to community medicine. Language study provided. 5-year term

Campus Minister • Taiwan
Training and/or experience in university ministry. M.Div. and ordination preferred. Language study provided. 5-year term.

Secondary School Principals • Tarsus, Izmir, Turkey
Certified, experienced educators/administrators. English-Turkish curricula. Openness to full partnership with Turks essential. Language study provided. 4-year term, renewable.

Editor/Publisher • Redhouse Press, Turkey
Experience and openness to Christian-Muslim relations required. Language study provided. 5-year term.

Turkey Liaison • Istanbul, Turkey
Mature Christian with interest, experience, and education in Turkish culture and Islamic studies . Some administrative work. Language study provided. 5-year term

Secondary School Chaplain • Zimbabwe
M.Div. and ordination essential. Language study provided. 3-year term.

EDUCATORS ON LOCAL CONTRACT

Supported by employing institutions — usually providing salary, housing, travel, medical — adequate for single teachers or teaching couples without children.

China • Provincial Colleges
English instructors for college or technical schools. B.A. required. ESL training or experience desirable. Some positions available without ESL training. Apply by February 1. 1-year term, renewable.

Egypt • English teachers
Elementary or secondary level, Ramses College, Cairo. B.A. in English required. Certification preferred. 2-year term.

India • Teachers, Christian international schools
Elementary/secondary levels. Certification necessary. Couple preferred. 12-15 months wait for visa.

Japan • English as a Second Language
University level. M.A. required. ESL training helpful. Secondary level. English/ESL. Certification preferred. 2-year term.

Taiwan • Tunghai University, Taichung
English language and literature. M.A. in English or TESL required. 2- and 3-year contracts. UCC members only.

Taiwan • English Teachers
College or seminary level. M.A., ESL training, experience preferred. Local salary and housing. 2- or 3-year contracts.

Turkey • Schools in Izmir, Istanbul, Tarsus
Art, math/computer, science, English, German, physical education. Undergraduate major and certification required. 2-year terms.

SUBSISTENCE SERVICE AND VOLUNTEER POSITIONS

(on self-support or local salary)

Parish Youth Workers • West Berlin
College or seminary graduates for work with youth or elderly. Fluent German required. 2-year contracts. Decisions made in June.

Doctors/Nurses • Nicaragua
To work with ecumenical development agency (CEPAD). 1- to 2-year terms on subsistence support. Spanish essential.

Study/Teaching Intern • Tainan, Taiwan
College graduate or seminary student to teach English part-time and study part-time in Tainan Theological Seminary. Housing provided; teaching will cover other costs. 9-12 months.

Secretary • Prague, Czechoslovakia
Fluent German. Ability to translate documents from German to English. One-year term, renewable.

Theological Study Fellowships
Three partial fellowships for a year of study in Asia, Africa, or Latin America. For UCC seminarians. Apply by January 1, 1988.

Peace and Justice Interns
Two or three 15- 18-month internships: Africa, the Caribbean, Middle East, or East Asia. 12 months overseas and 3 to 6 months in the U.S. Priority given to minority candidates. Apply by February 1, 1988.

Orphanage Volunteers • El Salvador
6-12 months service in church orphanage, San Salvador.

PASTORS FOR OVERSEAS CONGREGATIONS

(Supported by the congregation according to its contract provisions)

United Reformed Church in England & Wales
Pastoral experience required. Limited salary. 5-year term.

Uniting Church in Australia
Victoria Synod. Pastoral experience required. Adequate salary, partial help with travel. 5-year term.

International English-language Union Churches.
Major cities worldwide. Inquire about openings. Recruitment coordinated through NCC.

FOR INFORMATION WRITE:

Overseas Personnel Office
United Church Board for World Ministries
475 Riverside Drive - 16th Floor
New York, NY 10115-0109
(212) 870-2711

Features on *Choice and Change*

Choice and Change is UCC's video periodical. Each half-hour program contains several segments, including recent UCC events, analyses of national and global issues, and feature stories.

Recent *Choice and Change* segments with a global perspective are:

"Fingerprints." Foreigners residing in Japan are required to file fingerprints with government authorities and are subject to other special legislation. "Foreigners" includes Korean ethnics whose families have lived in Japan for three generations. Mary ("Tinker") Williams, missionary with her husband Phil to Japan since 1949, has protested the treatment of these Korean-Japanese by resisting the fingerprinting process. (Vol. 3, Jan.-Feb. 1987, Program 24, 7:38 min.)

"We Changed Our Minds." Ana and Tod Gobledale were missionaries in South Africa. Living in the land of apartheid exacted such a heavy toll on them that prior to their current furlough they decided not to return. Then, something happened. This is Ana's story of what it was. (Vol. 3, Jan.-Feb. 1987, Program 25, 8:38 min.)

"Human Rights Report." Amnesty International reports that torture is extensively and systematically used by 67 governments world-wide. This an excerpt from a seminar during the 177th Annual Meeting of the UCBWM in Raleigh, NC, at which persons who had toured or worked in Chile, El Salvador, Israel, the Philippines, South Africa and Sri Lanka reported their findings of human rights violations. (Vol. 2, Nov.-Dec. 1986, Tape 6, 10:26 min.)

"From Puerto Rico to Argentina." Celsa Ayala Coloma, a Puerto Rican divinity student in Massachusetts, accepted a fellowship in Argentina, arranged by the UCBWM. She and her husband Cesar found that misunderstanding of other people and cultures is a universal problem: they were stereotyped as US citizens in Argentina, and North Americans harbor many misconceptions about Latin Americans. (Vol. 2, Nov.-Dec. 1986, Tape 6, 10:26 min.)

"From Africa to Turkey." Elizabeth Frank is a young UCBWM teacher who, with her husband Kenneth, served first in Zambia and is now in Turkey. She talks about her understanding of mission in a setting in which missionaries are not allowed to teach religion. (Vol. 2, Nov.-Dec. 1986, Tape 6, 12:50 min.)

"Adventure in Unity." The United Church of North India has fused the major Protestant groups of that region into one dynamic denomination. This is a segment from a half-hour film/video produced by Telfer Mook, former regional secretary for Southern Asia with the UCBWM. The 16mm film (or video) with leader's guide is for rent or sale from Ecufilm, 810 12th Avenue S., Nashville, Tennessee, 37203, (800) 251-4091.

Choice and Change is available from many conference offices. For more information contact the Office of Communication of the UCC, 105 Madison Ave., New York, NY, 10016, (212) 683-5656.

Peace and Justice and Theological Study Appointments for 1987

The Overseas Personnel Office anticipates 8 appointments in the Peace and Justice Internship Program and the Theological Study Fellowship Program for 1987-1988. The expected assignments are:

Theological Study Fellowships

Kathryn V. Davis, member of Trinity UCC, Chicago and a student at Chicago Theological Seminary, to study at United Theological College, Harare, Zimbabwe.

Robert Ewing, member of Plymouth Congregational Church, Berkeley, California, and student at Pacific School of Religion in Berkeley, also to study at United Theological College in Harare.

Lee Iverson, member of the United Church of Hyde Park, Chicago and a student at Chicago Theological Seminary, to study at the Instituto Superior Evangelico de Estudios Teologios, Buenos Aires, Argentina, and possibly also at the Comunidad Teologica de Chile, Santiago, Chile.

Cynthia Speller, member of St. John UCC, Cumberland, Indiana, and a student at Eden Theological Seminary, St. Louis, Missouri, to study at Tainan Theological Seminary, Taiwan, where she will probably also teach English to her student-colleagues.

Peace and Justice Interns

Elizabeth Crittenden, member of People's Congregational Church UCC, Washington, DC, and graduate of Spelman College, Atlanta, Georgia, to serve in Brazil with the Pastoral Land Commission of the Roman Catholic Church.

Young Mi Pak, member of the First Korean Church in Cambridge, Massachusetts, and a student at Harvard Divinity School, to serve with the Presbyterian Church in the Republic of Korea and to study part time at the Graduate School of Theology of Hanshin University in Suwon, Korea.

Romney Payne, member of Trinity UCC, Chicago, to assist the UCC in Zimbabwe in a government-required survey preparatory to distributing land at the Chikore Mission to the Zimbabwe farmers who have worked on it for many years.

Marguerita Suarez, member of Riverside Church, New York City, and graduate of Harvard Divinity School, to serve with the Quaker Peace Center, San Jose, Costa Rica.

Ann L. Lutterman, a member of Westmoreland UCC, Bethesda, Maryland, and a graduate of Earlham College, Richmond, Indiana, will serve in the Bethania Refugees Camp under the auspices of the Archdiocese of San Salvador, El Salvador.

The Peace and Justice Internship Program was organized in 1984 to develop in young adults in the UCC leadership qualities needed to serve the global church community. Interns specialize in the concerns of particular regions. They spend a year of their assignment overseas and then return to the US for three to six months of interpretation in local churches.

The Theological Study Fellowship Program has roots in previous efforts to enable seminarians to study in cross-cultural settings. The program offers fellowships to study in Asian, African, and Latin American seminaries, allowing students to enrich their studies by exposure to non-Western cutlures and to other major faith traditions.

For information on either program, contact the Overseas Personnel Office, UCBWM, 475 Riverside Dr., 16th floor, New York, NY, 10115-0109.

Gass Takes Sabbatical

Eric Gass, Southern Asia Secretary, will be on sabbatical from July through September 1987, deepening and broadening his understanding of the church's life and mission in Indonesia.

In July and early August, Eric will be studying at Satya Wacana University in Salatiga, Java, with which the UCBWM has been related for a number of years. Eric hopes to gain an elementary conversational facility in the Indonesian language.

In August and September he will be making a comparative study of how churches relate to religious and cultural environments in which they engage in mission. Indonesia is a good "laboratory" for such research. It has the largest Muslim population in the world, and also has one island, Bali, which is almost totally Hindu. Eric will spend most of his time in predominantly Muslim Java, and will spend some time in Bali where a partner church is attempting to relate the Gospel and its own liturgical forms to a Hindu context.

Constance Thurber, Associate in the joint Disciples/UCC Southern Asia office will be the Acting Regional Secretary during Eric's sabbatical, plus the month of June.

Mission Contest Offers Cash Prizes

The *International Review of Mission* has announced a contest for ages 18-30, to help celebrate its 75th year of publication.

The contest theme is "Your Will Be Done: Mission in Christ's Way," which is the theme for the 1989 World Conference on Mission and Evangelism. Entries may be submitteed in three categories: essay, poster, and music. Essay entries chosen for use in a special edition of *International Review of Mission,* and posters and music chosen for use at the conference will receive cash prizes of $100.

The submission deadline is *August 1, 1987.* Entry rules will be sent upon request. Please contact:

Mission Education and Interpretation
United Church Board for World Ministries
475 Riverside Dr., 16th Floor
New York, New York 10115
(212) 870-3008

Chronicle

APPOINTMENTS

Angola

Marjorie Fernandez, Special Appointment, 2 years, beginning February 23, 1987, to serve with the Angola Council of Churches as staff assistant to the director through Church World Service.

El Salvador

Ann L. Lutterman, Intern, 12 months, beginning March 1, 1987, to serve in the Bethania Refugee Camp, El Salvador, followed by 3 months in the United States. Home church: Westmoreland Congregational Church, Bethesda, Maryland.

Japan

Susan E. Coffman, Individual Appointment, 3 years, beginning March 1, 1987, to serve as a teacher of English in the High School Division of Kobe College, Nishinomiya, Japan. Home church: Windward UCC, Kailu, Hawaii.

Allen and Dorothy Miller, Volunteers, 4 months, beginning May 1, 1987; Allen to serve as teacher of New Testament at Miyagi Gakuin in Sendai. Home church: Kirkwood UCC, St. Louis, Missouri.

Sandra B. Muschewske, Associate, 1 year, beginning April 1, 1987, to serve as teacher of English at Aoyama Gakuin Women's Junior College, Tokyo, Japan. Home church: Colonial Church of Edina, Edina, Minnesota.

Mexico

Susan C. Peacock, Associate, 2 years, beginning May 1, 1987, to serve as Coordinator of the Cuernavaca Study Center, Cuernavaca, Mexico. Home church: St. Peter's UCC, Lancaster, Pennsylvania.

Nicaragua

L. Allen Hodgson, International Associate, 5 months, beginning March 1, 1987, to serve as missionary in residence in the Missouri Conference, UCC, nominated by the Evangelical Committee for Aid and Development (CEPAD), in Managua, Nicaragua. Home church: Mount of Olives Church, Assemblies of God, Leon, Nicaragua.

Papua New Guinea

David A. and Donna H. Minich, Associates, Papua New Guinea, 3 years, beginning February 1, 1987, to serve with Habitat for Humanity, Tumung, Papua New Guinea. Home church: First Congregational Church, Saginaw, Michigan.

Taiwan

Ruth A. Roider, Associate, Taiwan, 2 years, beginning February 16, 1987, to serve as teacher of English, Tunghai University, Taichung, Taiwan. Home church: St. Peter's UCC, Red Bud, Illinois.

United Kingdom

John M. Haggarty, Associate, Great Britain, 4 years, beginning July 1, 1987, to serve as pastor of the Shelley Road United Reformed Church, Worthing, England. Home church: First Congregational UCC, Newbury, Vermont.

REAPPOINTMENTS

Japan

Gretchen L. DeVries, Individual Appointment, 3 years, beginning April 1, 1987, to serve at the Asian Rural Institute, Nishinasuno, Tochigiken, Japan. Home church: Pilgrim UCC, Cortland, Nebraska.

RETURN TO FIELD

Japan

Mary E. Williams and **Philip E. Williams,** for 2 years, beginning May 1 and April 1, 1987, respectively, at the request of the Council of Cooperation, with assignment to Doshisha Women's College for Mary and Doshisha University for Phil, Kyoto, Japan.

EXTENSION OF TERM

Herbert J. Beecken, Japan, extended to 9 years.

Marguerite B. Frey and **Mark W. Frey,** Zaire, extended to 3 1/2 years, through June, 1987.

David D. Larson, Japan, extended through August 1988.

HOME ASSIGNMENT

Elizabeth W. Frank and **Kenneth W. Frank,** Turkey, home assignment extended 2 months, through July 31, 1987.

Michael C. and Ruth K. Lockwood, India, 3 months, beginning June 1, 1987.

P. Allen and Judith C. Myrick, Zimbabwe, 4 months, beginning October 1, 1987.

Lou Ann Parsons, South Africa, Special Home Assignment, 3 months, beginning March 1, 1987.

Robert G. Porter, Sri Lanka, 6 months, beginning June 1, 1987.

Richard P. and Joyce C. Riesz, India, 6 months, beginning May 1, 1987, and 6 months, beginning December 1, 1988.

Fernie M. Scovel, Turkey, 12 months, beginning July 1, 1987.

Howard I. and Anna M. Towne, Change of Home Assignment, from May 1, 1987, through December 1, 1987, to April 1, 1987, through December 31, 1987.

Douglas H. Wallace, Turkey, 4 months, beginning June 1, 1987.

COMPLETION OF SERVICE

Russell D. Breshears
Peru, March 1, 1987.

Ruben Lores
Costa Rica, February 15, 1987.

John K. Nelson
Japan, March 31, 1987.

Constance E. and Lawrence L. Stanton
Mexico, March 31, 1987.

LEAVE OF ABSENCE

Joyce A. Baker
Honduras, January 1, 1987.

Robin L. and Frances P. Markham
Zambia, March 1, 1987.

ALTERATION OF STATUS

Timothy Mulholland, appointment of January 1, 1987, cancelled March 19, 1987, due to denial of visa.

GIFTS RECEIVED IN MEMORY OF

Donald K. Abbott
Mr. and Mrs. David H. Rubenstein

Robert Avery
Mr. and Mrs. Robert A. Schinske

Freda D. Brown
Margaret R. Blemker
The Rev. William T. Scott, Jr.

Constance Buell
The Rev. & Mrs. Everett C. Blake

Lester Butler
The Rev. Melvin L. Frank

Howard Champe
Connecticut Conference UCC
Clarence V. Longstreet

Mrs. Fred Davies
The Rev. Melvin L. Frank

Mrs. Everett Dodd
The Rev. Melvin L. Frank

Naomi Foster
Mr. and Mrs. Robert A. Schinske

Carol Wright Goodrich
Madeleine M. Goodrich

Carrington Goodrich
Isabel Hemingway

Peter G. Gowing
Mr. and Mrs. Hugh Montgomery

Claire Weaver Herman
Mr. and Mrs. Paul F. Pruitt

Gertrude B. Hoy
Mrs. William Tegeler

Merritt J. Jeffers
Mr. and Mrs. Robert L. McGeehan

Dr. and Mrs. Melville T. Kennedy
Mr. and Mrs. Robert Hastings

Richard E. Maynard
Mr. and Mrs. Robert A. Schinske

Harold E. Murray
Mr. and Mrs. Robert A. Schinske

Pearl G. Nugent
Richard G. Nugent

W. Carl Nugent
Richard G. Nugent

Oscar C. Nussmann
The Rev. Betty Jane Bailey
Dr. and Mrs. Ira D. Black
Margaret R. Blemker
The Rev. and Mrs. Paul R. Gregory

John T. Parsons
Hazel C. Albright
Anne Parsons Blaisdell
Ida M. Blaisdell
Mr. and Mrs. William R. Booth
Eleanore Atherton Chong
Frances M. Eddy
Hazel Fritze and Win Tanberg
Carol Garn
Mr. and Mrs. E. Thomas Gray
The Rev. and Mrs. Edward K. Heininger
S. Allen Heininger
Isabel Hemingway
William Armstrong Hunter, III
Eleanor and Wilson Hyde
Dr. and Mrs. Kenneth L. Keating
Mary S. King
Imogene N. Knowles
Grace H. MacMillan
Dr. and Mrs. H. Telfer Mook
L. Calista Olds
Mr. and Mrs. Clarence H. Parsons
Marsha Ramey
Mrs. Waldo S. Richards
Mr. and Mrs. David H. Rubenstein
Mr. and Mrs. Robert Russell
Dr. and Mrs. Richard W. Sales
Joan E. Shropshire
Edith A. Sternfeld
Dr. and Mrs. David M. Stowe
Margaret O. Thomas

Henry Reifschneider
The Rev. and Mrs. Otto F. Artopoeus

Olga Robinson
Amy O. Welcher

Miriam E. Rogers
Ronald D. Rogers

Wilfred Scopes
Dr. and Mrs. H. Telfer Mook

Agnes K. Scott
Amy O. Welcher

Lloyd Stamp
First Congregational Church, Eugene, Oregon

Zafer Sukan
William and Elizabeth Ann Goodfellow

Elizabeth Topping
Alice L. Erickson

Harriet Yarrow
Mr. and Mrs. Robert A. Schinske

LOSSES TO THE FAMILY

Earle H. Ballou, missionary in China (1916-39) (1946-48), died in Vermont, March 15, 1987, at the age of 94.

Earle and his wife Thelma went to China in 1916. They served in Tienstin for 13 years, then for 10 years in Peking where Earle was English Secretary of the North China Kung Li Hui, comprising American Board work in four provinces. In 1937 he became Secretary of the National Christian Council at Shanghai. In Manila at the time of Pearl Harbor, he was interned for 2 years. After repatriation, he served the Associated Board for Christian Colleges in China for 2 years in New York. In 1946 he returned to Peking where he served for 2 years as Kung Li Hui Secretary before going to Boston to be acting Secretary for China.

In 1950 he became Executive Secretary of the Congregational Christian Church Service Committee, which he continued until his retirement in 1959. At that time he went to Hong Kong for Church World Service, followed by an appointment as China Consultant in the Department of International Affairs of the National Council of Churches. The Ballous have lived in Vermont for the last several years.

He is survived by his wife and four sons.

Constance Buell, missionary in China and Japan (1919-1959), died in Auburndale, MA, on March 4, 1987, at the age of 95.

Constance sailed for China in 1919 to serve as principal of the American Board School for Girls in Tienstin. Her service in China was interrupted by the war with Japan when she was interned for many months. Immediately after the war she returned to Tienstin where she stayed until work under the new Communist regime was no longer possible. She accepted transfer to Japan to serve as professor of English at Kobe College in Nishinomiya. She retired to Auburndale in 1959.

She is survived by nieces and nephews.

Louise R. Fricke, missionary in Turkey from 1980 to 1983, died October 30, 1986.

We Didn't Have Our Facts Right

Our winter 1987 story on Ramon Guzman erroneously reported that the German Reformed Church initiated mission work in Honduras. In 1921, the former Evangelical Synod of North America sent the Rev. Henry H.A. Dewald, the Rev. Harold N. Auler, Sr., his wife Louise, their fourteen-month-old twin sons, and Miss Anna D. Bechtold as the first missionaries.

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To the UCC minister: We hope that you will find the *Newsletter* useful in your church. Please share it with your Mission Committee and feel free to use the material in any way you wish.

If you are now receiving *Whole Earth Newsletter* either as a single copy or in bulk, we shall greatly appreciate your sending $1 for each year's subscription to Interpretation, UCBWM.

Dan Romero

(Continued from page 1.)

Born in Los Angeles, Dr. Romero received a Bachelor of Arts degree from American University in Washington, DC, in 1967. He received a Master of Divinity degree from Pacific School of Religion, Berkeley, California, in 1970, and was minister of education at Community Congregational Church of Chula Vista, California, from 1970 to 1973. He was pastor of Morningside UCC in Inglewood from 1973 to 1976, when he was elected Associate Conference Minister for the Southern California Conference. In 1984, he earned a Juris Doctor degree from Loyola University Law School, Los Angeles, California.

Dr. Romero is a member of the National Disciples of Christ/UCC Ecumenical Partnership Committee, a member of the Board of Directors of CRISPAZ (Christians for Peace in El Salvador), and chairperson of the Western Hispanic Ministries Strategy Team.

India Study Tour Planned for 1988

Eric Gass, Regional Secretary for Southern Asia, will lead a mission study tour to India January 9-30, 1988. Plans include visits to Bombay; Madras (headquarters of our partner, the Church of South India); Madurai (which has a broad spectrum of programs in mission); Kodaikanal International School; Vellore Christian Medical College and related hospital and community health programs; Katpadi (Family Village Farm); Agra (Taj Mahal); and Delhi (headquarters of our partner, the Church of North India, and site of the colorful Republic Day Parade). There will be time to visit UCBWM-related programs of urban mission, community health, rural development, and service to marginalized people. Tour members will share Eric's knowledge of the country; he is the son and grandson of missionaries and lived most of his life in India. They will also gain an understanding of the multi-faith and -cultural context in which the church works.

Estimated maximum cost for the 22-day trip, including round-trip airfare, internal travel, modest housing, and food, is $2,500. People with a real interest in the church's mission are encouraged to join the tour. Please contact UCBWM's Southern Asia office *by June 30.*

BWM Seeks Interns for 1987-88

The UCBWM has internships available in its Latin American/Caribbean, Middle East, and World Issues offices.

Interns acquire an understanding of the UCC and the UCBWM and gain hands-on experience with the issues around a particular concern or in a particular region. They sharpen their research, writing, and verbal communication skills. They practice their interpersonal skills in a variety of settings.

All internships involve researching, preparing, and distributing resource materials on particular regions and issues, and attending meetings of the Board of Directors and of other groups connected with the particular office. In addition, the World Issues intern helps to maintain and expand the regional Global Advocates and UCC Justice and Peace networks. The Central America intern works specifically with the Global Advocates/Central America network. The Middle East intern maintains a speakers' bureau on Middle East topics.

The positions run from September 1, 1987, to August 31, 1988. Application deadline is June 10, 1987. Send resumes with one-page statements explaining one's interest in the particular position to:

Ms. Rita E. Maslanek, Personnel Manager
United Church Board for World Ministries
475 Riverside Drive, 16th Floor
New York, New York 10115
(212) 870-2634